delietf the minds of citizens ought to be first of alt oinbued with a firm persuasion, that the gods are the lords and moderators of all things, and that the conduct and management of the whole world is directed and overruled by their judgment and Divine power; that they deserve the best of mankind, that they behold and con-sider what every man Is$_t$ what he doth and takes upon himself, with what mind, piety, and sincerity, he observes the duties of religion; and, lastly, that these gods have a very different regard to the pious and the impious.—Now such passages as-. these abounding every where in Pagan writings, it is no wonder, if many, considering their theo-logy but slightly and superficially, have been led into an error, and occasioned thereby to conclude the Pagans not to have asserted a Divine monarchy, but to have imputed both the making and governing of the world to an aristocracy or democracy of co-ordinate gods, not only all eternal, but also self-existent and unmade. The contrary wherettnto, though it be already sufficiently proved, yet it will not be amiss for us here in the close, to shew how the Pagans, who sometimes jumble and confound the supreme and inferior gods all together, do notwithstanding at other times many ways distinguish between the one supreme God, and their oilier many inferior gods.

First, therefore* as the Pagans had many proper uauirs for one and the same supreme God, according io several particular considerations of' him, in respect of his several different manifestations and effects in the world; which are oftentimes iniittaken for so many distinct deities (some supposing them independent, others subordinate;);